

## Living the Word: Galatians 3.23-29

At Corpus Christi, we were reminded that our priests continue a line that comes from the order of Melchizedek, and which is reformulated by Jesus' offering of his very self. In this passage, Paul takes it on a stage further, by reminding us that the New Covenant has done away with the need for us to define ourselves by anything other than our faith in Jesus Christ as Risen Lord. But there is still the need to understand that this means we are now God's Chosen People, just as the offspring of Abraham had been prior to the Passion and Resurrection of Our Lord. And this is true of all the baptized, who come together in the unity created by Jesus Christ. Let us remember that when we fall out with our brothers and sisters.

## Elements of the Mass: Praying for Vocations

In praying for vocations, all of us should first remember that we are all called by God: in our baptism, he called us once for all into the eternal life of his Son Jesus, and into the family of his Church. So all of us should ask 'Lord, who do you want me to be', we should echo the words of the prophet Isaiah: 'Here I am, send me'. Within the Body of Christ, there are many different vocations, as St. Paul often reminds us, and none are less important or valuable than others: in particular, vocations to the Religious Life, that is to a life of prayer, under vows, should be considered and nurtured. And then, there are those whom God calls to serve his people in the ordained ministries of deacon, priest and bishop (the Universal Church can only recognise the priestly and episcopal vocations of men). Those ordained are called to share in the sacramental and teaching ministries of the Church. For the priest, this means, in particular, the privilege and awesome responsibility of presiding at the Mass: feeding Christ's people with his Body and Blood, and also offering them the forgiveness of sins in his name. So there is no better place to pray for vocations of all sorts than during the Mass, where the whole people of God assemble together; and for priestly vocations, in the place where the ministry of a priest is seen to sustain the Church in the most vital way.

19<sup>th</sup> June 2022

1<sup>st</sup> Sunday after Trinity



In the book of Genesis all the creatures of the air and of the land are brought to Adam to see what he would call them. Adam names the creatures because he has power and authority over them: 'whatever he called them they were named.' Humanity clearly has no authority over God and that is why in the Old Testament the name of God YWYH is unpronounceable. To name God would mean that humanity would be able to describe him. In the Old Testament God has many names 'Lord of Lords', 'The Lord of hosts' 'The Almighty' but his revealed name is never spoken. In due course Solomon built a temple where the Name of God dwelt. Name in this context means presence, a place where the reality of God is honoured, and where the building and everything in it reflects all that is known about God through salvation history. It is a place of encounter with God and all that God has done. With all this in mind it can be seen that Jesus' teaching about the name of God was so radical and offensive to many people of his own time. He taught that we should call God 'Abba' which means 'Father'.